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VOL. I.

ON PRAYER.

MAN is an inhabitant of *two* worlds : he has an *intellectual* as well as a *corporeal* existence : by the faculties of his mind he is made capable of holding communication with the Great INHABITANT of Eternity ; and by his corporeal faculties, with the inhabitants of the visible and material world. A Christian born again from above knows this : he knows and feels that his spiritual existence depends as much on the breath of heaven, as his corporeal existence depends on the atmosphere of the earth : The breath of heaven is prayer ; a Christian can no more live without prayer, than he can breathe without the atmosphere.

“ Prayer is the Christian's vital breath—
The Christian's native air ;
His watch-word at the gate of death—
He enters Heaven with prayer.”

It is true that his direct and immediate intercourse with the Father of Spirits is often suspended while he is performing the inferior duties of his complex nature and condition ; but no sooner are those duties done, and his unbound spirit freed again, than he turns to his Father and his God, as the magnetic needle turns towards the pole when minor attractions are withdrawn. In God he “ lives, and moves, and has his being.” Knowing and feeling his dependence on spiritual aid for the animating principle of the divine life, he seeks that aid continually ;

but where he has any important duty to perform he seeks it more ardently, because he feels his need the greater. Now, what duty can be more important than the duty of Sunday School Teachers ; what employment more properly the subject of prayer than this ? They are engaged in sowing the seed which is to spring up unto *everlasting* life ; they are laying the foundation of a building which is to last *for ever*. Can they venture on such an employment without prayer ? It is to be feared, says a pious writer, that by too many the importance of prayer-meetings among Sunday School Teachers is not considered in its proper light ; and the value of *united* prayer at a throne of grace is not sufficiently estimated. There is scarcely any work which needs more the spirit of prayer than the instruction of the young. This will be admitted when we contemplate the habits, dispositions, and tempers of the children, who are taught in our Sunday Schools. Teachers, in various instances, have to encounter obstinacy of conduct, stubbornness of heart, and inflexibility of character, which can only be subdued by the Spirit of God operating on the minds of such children ; and it is well known that the gracious influence of the Holy Spirit is communicated in answer to ardent prayer.—“ Ask, and it shall be given you.” “ If only two shall agree on earth as touching any thing that they shall ask, it shall be done for them.” “ For where two or three are gathered together, in the name of Christ, there is He in the midst of them.” It is therefore earnestly recommended to the superintendents and teachers of every Sunday School to have regular and frequent meetings for prayer among themselves, for an effusion of the Holy Spirit upon themselves and their scholars. Were this generally done, it could not fail to be productive of essential good. Teachers, by being taught of God would be better enabled to teach others ; and children, by being governed and instructed in love, would become more obedient and attentive to the admonitions imparted to them : and thus both teachers and learners would have to rejoice together, and prove, by delightful experience, that the hour spent in prayer to Almighty God was not spent in vain.

But the performance of this social duty must not supersede the duty of *private* devotion. The Sunday School Teacher who really desires to promote the glory of God in the salvation of the Souls of those whom he instructs, will frequently go into his closet, and when he hath shut the door, pray unto his Father, who is invisible, for success in his undertaking as a teacher ; and his Father to whom, though he is invisible, nothing is secret, will reward him openly. Let this be accompanied with a daily perusal of, and deep and humble meditation upon the sacred writings ; for in them, when opened to the inquiring mind by the Holy Spirit and prayer, is to be found "eternal life." If in the perusal of them, any one feels his want of wisdom to discern their true spiritual meaning, "let him ask of God that giveth to all men liberally, and upbraideth not, and it *shall* be given him ; but let him ask in faith, nothing wavering." It is not to those who only *want*, but to those who *ask for* wisdom that the promise is made ; but the petition must be put up with implicit confidence in Him who made it.

In the exercise of *private* prayer none of those difficulties or hindrances which too often interfere with *social* prayer can ever occur ; and it is one of the best means of preparation for the exercise of social worship. He who cannot tell out his sorrows, and express his wants and desires in private to his heavenly Father, when he approaches the mercy-seat in the Saviour's name, has just reason to suspect the safety of his own state ; and ought not to lose a moment till he hath ascertained and amended it ; nor ought he to rest till he hath opened a communication with heaven."

"What various hindrances we meet
In coming to a mercy-seat !
Yet, who that knows the worth of prayer,
But wishes to be often there !
Have you no words? ah! think again ;
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care ;
Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful songs would often be,
Hear what the Lord hath done for me."—*Cowper*.

HINTS FOR THE FORMATION OF SUNDAY SCHOOLS—continued.

WHEN the parents have been visited, and the names of those children who are to compose the school inserted in the register, or on the roll of the superintendant, it will be necessary when calling the children together, to examine, to class, and to discipline them previous to hearing a lesson ; for until they have become perfectly accustomed to the order of the school, and its regulations, it will be useless to put a book into their hands.

To examine and to class the scholars will perhaps occupy one Sunday. By observing the following rule, this task, so difficult in a large collection of children, will be made quite easy. The superintendant should provide himself with four class books, one for the names of those who read the Bible with facility, to form the first class ; one for those who require such books as contain progressive lessons of reading, to form the second ; one for those who spell from one to four syllables, to form the third ; and one for those who learn the alphabet, to form the fourth class.

The scholars are to be examined separately, and their names entered in the class books in the order they have been examined ; the classes may then be divided into sections of ten, and if there is a sufficient number of teachers, one should take charge of each section.

It is the custom in most schools of which the writer has any knowledge to intrust the senior classes to the senior teachers, and the junior classes to the junior teachers : by this arrangement those who are learning the alphabet are generally under the care of teachers little older than themselves ; occasionally they have been entrusted to the care of boys taken from the senior classes.

It is said, that as these children are learning the alphabet, those who can teach it are sufficiently well qualified ; and that it would be only wasting the time of those who are qualified to teach the senior classes to be engaged in this minor department. This may be correct so far as learning the alphabet is concerned : but we wish to teach them something more than

their letters ; to teach them to form habits of *patience, humility,* and the *obedience* resulting from affection. And to teach these well, assuredly requires *example* as well as *precept*. Can it be supposed that teachers so young and inexperienced possess such qualifications as *patience, humility,* and an even temper ; and a plain simple and tender manner of expression ?

In Sunday School instruction as much depends upon the manner of inculcating a principle, or teaching a lesson, as upon the lesson or principle itself ; the younger a child is, the more apt is he to imitate : and, although he may not have understanding sufficient to comprehend *what* a teacher says, he can easily see *how* it is said, and can copy both the look, and the action that accompanied the command. In the presence of children, no carelessness of demeanour, no fretfulness, no impatience, no harshness of language should be shown, for it will certainly be imitated. Teachers are too apt to be impatient when their scholars do not improve so fast as they wish ; let them remember that the folly and inattention of the child, and the carelessness and indifference of the parent, will often conspire to delay this improvement, and great allowances must be made. In a word, the youngest require the most experienced teachers ; how injudicious then to trust those who most need care and attention to those who are least qualified to give them.

Should one teacher have under his charge thirty children, from two to five years of age, they would receive more real benefit than if they were divided into five sections, and each section were under the care of an inexperienced lad, whose only design is to make an injudicious use of the brief authority he possesses.

The first difficulty likely to occur in Sunday Schools, particularly in those for boys, arises from disputing the moment they enter the school concerning their places in the class, and in quarreling about hanging up their hats. This difficulty can be entirely removed by assigning a particular seat to each boy when he joins the school, and never allowing any other boy to occupy it, whether the one to whom it was given be present or absent.

H.

(To be continued.)

[To the Editor of the American S. S. Teacher's Magazine.]

"I, *Wisdom*, dwell with *Prudence*."

New-York, January 20, 1824.

SIR,—In one of our Sunday Schools a youth, whom I shall call Benevolus, from the motives that prompted him to engage in the work, had taken charge of a class of boys.

The truly philanthropic desire of being useful to his fellow man; the wish to communicate religious instruction, and the hope that he might be the means of imparting to them the one thing needful, together with a prospect of some success, stimulated him to use every exertion.

Highly gratified with the objects in view, he commenced his pleasing employment. At first the children listened attentively to his instructions, obeyed his commands without a murmur, and maintained, during the hour of prayer, a profound silence.

The school had been in operation but one Sunday, before Benevolus became a teacher: the curiosity natural to children had made them attentive, and the diffidence, or rather fear arising from being unaccustomed to a Sunday School, had kept them silent. As he looked round on this interesting scene with delight and admiration, he could but say to himself, if such be the conduct of these boys *now*, how well will they behave when they shall have been a year, or even a month, under our fostering care; let them behave in this manner, and my duty will be pleasure—my labour amusement. The time allotted for instruction passed unheeded away, so much was he taken up with the exercises of his class.

The curiosity of the boys, however, was soon satisfied, and a few Sundays made them familiar with the school, the teachers, and each other. Two of the boys in the class taught by Benevolus attended a Free School during the week, and the difference between the severe discipline of a Lancasterian School and the mild and tender measures of a Sabbath School institution had not escaped their observation. They were accustomed to obey commands through fear of punishment: crime in their

eyes consisted not in the commission, but in the detection ; to embrace every opportunity of doing mischief secretly had become a habit. These boys began, by playing with each other, to disturb the class ; it soon ended in quarreling ; and, although they obeyed the command of the teacher to be silent, still it could plainly be seen that fear, and not love, caused their obedience.

One of these boys being of a morose and surly disposition did not rise when it was his turn to read. Benevolus mildly requested him to rise as the rest had done and read his verses ; the boy retained his seat, shook his head very ominously, and looked as saucily as possible in his face, which gave strong intimation of continuing in the same position as long as he thought fit. An example of disobedience like this would be productive of the most pernicious consequences. Benevolus therefore was determined to make him obey, *if possible*. He sternly said to the boy, rise this instant, or I will make you. The boy answered, no, I wont ! As it was not in the power of the teacher to make him stand, although he might take him up, Benevolus changed the threat into one which he could enforce, namely, " If you do not stand I will take you out of school." I believe he said, " turn you out of school ;" and when I leave the school I shall certainly acquaint your parents of your wilful and wicked conduct." The boy, no doubt, would have run out of school the moment before, but when he heard the threat of putting him out by force, he instinctively caught hold of the bench on which he was sitting, and to take him out without hurting him was no easy task.

It occasioned much disturbance, and drew all eyes upon poor Benevolus, who felt, as you may well suppose, much mortified on the occasion. Shame on account of the disturbance he had caused, vexation on account of the opposition he had met with from a child, and disappointment at being unable to succeed with him, almost destroyed all his zeal for Sunday Schools, and all hope of success. He had erred—he knew it ; want of experience was the cause ; he thus questioned himself—Should I have handed the boy over to the superintendant ? Was I right

in turning the boy out of school ? I had said, you must read, or I will send you home ? Surely I should keep my word ? What is my plan to be pursued now ? I will go and complain to his parents ; it is all their fault, they do not know how to govern a child. If I had him a month I would make something of him. Should I ever have a like case I shall be a little more cautious what I say, and not tell a boy I will make him do any thing, unless I am very certain I can. And I will never turn a boy out of school again for fear he might not come back ; and such boys ought not to be allowed to run at large until they are a little tamed by Sunday School instruction.

He came to this conclusion : He had spoken without reflection, and acted rashly, and had been imprudent in not making the superintendant acquainted with the circumstances. He would profit by this experience, although it was bought with so much disturbance ; he also determined to go to the parents' house after church, represent the conduct of the boy, and give them some advice about the government of one who had given him so much trouble.

The conversation between the parents and the teacher, and the result of the visit, will be given in the next number.

I am, &c.

A.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 21, 1824.

SIR,—About eighteen months ago a Sunday School was established in the upper part of this city, in a church adjoining the house in which I reside : since that time, whenever the weather has been unfavourable, I have spent my Sabbath in the school, instead of attending my own Church, which is at some distance from home.

The last Sunday I visited the school I observed a class of boys without a teacher ; this class had often attracted my attention by their silence, order, and good behaviour. I inquired of the superintendant if the person who had charge of that class was

unwell, as the exercise of the school had been commenced. No, replied he ; it grieves me to say that the young gentleman who teaches that class is not very punctual. It does not arise from indolence or indifference, but merely from want of thought ; he does not consider how necessary it is that the teacher should set an example of punctuality to the boys, if he wishes they should improve. Neither does he reflect that by absenting himself he increases my duty, and I have more labour, as superintendent, than I can well perform without being burthened with that of teacher also. When he, or any other teacher stays one moment after the school has commenced he adds his task to mine, as it always requires some arrangement to be made that the class may be instructed, it being contrary to our regulations to permit any to remain an hour in school without instruction. A class of boys will never pay as much attention to a casual teacher as they will to their own ; and most of the noise in a school begins in classes that have no teacher.—Perhaps, said I, if I were to take care of the class until he comes it may be of more service to him than a verbal reproof. In a few moments after I went to the class he came, when he saw me he blushed, whether from pique, shame or mortification I cannot say, he began immediately to instruct the class, and as far as I could judge he appeared amply qualified for the task ; but the time was too short for any real good to be derived by the class, and I question if the injury the boys receive from the bad example, and from being left half an hour every Sunday without a teacher be counteracted by the little good instruction he may have imparted : the time is one hour and a half, and to waste one moment is a crying sin. I left the school admiring the talents of the teacher, and regretting that he did not pay a little more attention to the advice of one of the wisest of men. “Whatsoever thy hand findeth to do, do it *with thy might*.”

I am, &c.

R.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 22, 1824.

SIR,

To remove the difficulties attending the practice of taking Sabbath School children to church, and to prevent the noise, trouble and interruption often occasioned by them in time of worship, have for a long time been with me matters of serious consideration, and they appear to be worthy of the attention of all who have at heart the promotion of Sunday School interests.

That children attached to Sunday Schools should attend divine worship needs no argument; and it would not require much argument to prove that this place of worship should be exclusively for them, and such devotional exercises only as are suitable to them should be there introduced. The subject cannot be better illustrated than by a relation of a few facts, and it may then be left to the judgment of your readers what ought to be done.

Those children who attend divine worship in their respective churches, are generally seated in a gallery so far in the rear as not to see the minister, or be seen by him. I would merely ask this question of those who made the arrangement: Would they themselves occupy a seat from which they could not see the minister? Add to this, the subjects of the discourse are but seldom within the comprehension of children. And how can it be supposed that they will listen to a subject they do not comprehend, proceeding from a person whom they cannot see. Schools are not often provided with hymn books for public service, and during that exercise the children are idle or play-some. The teachers are apparently averse to sitting with the children, but leave the whole charge to the superintendent. Should he be absent, they will not be likely to obey any other person placed over them. These are a few only of the difficulties arising from seating the children in the church: some of them I have encountered myself—all of them I have seen often, and they are to be seen any Sunday in very many churches in

this city, Now I will state to you another mode of management: I visited a place last Sunday where there are four schools, two female and two male. They were collected at half past ten: when they had all taken their seats, a teacher handed to every child a hymn book, entitled, a collection of hymns for Sunday Scholars, containing such songs of praise as were applicable to Sunday School children. The first exercise, was that of singing the hymn which was read and explained before it was sung, and every boy by having a copy before him could be made to understand what he was singing. It was sung with the greatest decorum. After this a prayer was offered to the throne of grace adapted peculiarly to them; they then sung another hymn, after which a chapter from Proverbs was read, and each verse explained carefully to the children; some comment was then made on the whole chapter; a passage was then taken from the chapter just read, and applied to the children with considerable effect, and an anecdote was related relevant thereto; after which, a few general remarks were made by a visiter; they then sang another hymn, (not, however, before it was explained); then another prayer was offered; the books were then taken up, and a remark made as to the manner in which they should leave the house, and the school was dismissed.

The behaviour of the boys was exemplary, the silence, order and attention, far exceeding any thing of the kind I had ever beheld. The advantages resulting from an establishment of this kind, can only be appreciated by those who have witnessed its effects. I will just point out a few:

1st. The children are seated in pews arranged in such a manner that they can see the person addressing them.

2d. The exercises are such only as can be understood by them, and are more varied, and of course, short, so as not to tire these juvenile hearers.

3d. The desultory manner of instructing them is more likely to engage their attention than any other.

I would offer the following proposal for consideration: suppose this city were divided into districts; each consisting of eight or ten schools, and places of worship provided for each

district: suppose a preacher were employed to deliver a short address to Sunday School scholars in each place: if no one could be engaged, let application be made to the Missionary Society. There is as great need of a preacher in the outskirts of this city as in the remotest parts of this vast continent.

I am, &c. T.

The editor acknowledges his obligations to the intelligent writer of this paper for his judicious communications. He agrees with him in his view of the advantages which *distinct* places of public worship for Sunday School scholars would give where they can be instituted. The attendance of these scholars at church, while they are so ill accommodated, must be very irksome to them, and may tend to make impressions the very reverse of the benevolent design of their instructors.

The only objection the editor has to the plan pursued at the place visited by his correspondent is, that the schools are instructed, during the time of divine service, whereby both teachers and scholars are prevented from an attendance on public worship *in church*. Now, in the opinion of the editor, no advantages can compensate for this defect in the plan. The public worship of Almighty God, in places consecrated to his service, is a duty which cannot be too soon inculcated, nor too rigidly maintained; and the habit of going to church on Sundays should be formed with the earliest habits of moral and religious life; "grow with our growth, and strengthen with our strength."—The editor would therefore call the attention of his readers to the institution of *Sunday School Churches*, as one of the greatest blessings that could be conferred on the rising generation.

[To the Editor of the American S. S. Teacher's Magazine.]

New-Haven, January 26, 1824.

SIR,—The importance of Sabbath school instruction as a means of grace (being second only to the preaching the gospel) is so great, that every endeavour to call the attention of Chris-

tians to this subject, and every attempt to improve its system, and to prepare teachers for their employment, should be hailed with joy by every friend to the cause of the Redeemer.

It was, with these feelings that I read the prospectus of "The American Sunday School Teacher's Magazine." That such a work is wanted in our country cannot be doubted, and of the utility of such publications the experience of the English Sabbath schools afford ample testimony.

As a means of stimulating Christians to come forward and act as teachers of youth who are forming characters for eternity—to impart instruction, in the duties of teachers, to the young and inexperienced—instruction derived from the experience of Sabbath schools, in all parts of the world, and in all situations: to cheer the hearts of teachers, who are sowing the seed, by disseminating intelligence of the success of their fellow teachers: all these are subjects of such importance as to warrant the belief that the happy influence of such a work will be extensively felt through the country.

In furtherance of one object of your Magazine, permit me to call upon some one of your correspondents for an answer to this question, viz.—Ought Sabbath School teachers to encourage their scholars to the performance of their duties in the school, by exciting emulation, or by any other means than by those arguments which spring from their duty to God?

I take it for granted, that Sabbath School instruction aims not so much to improve the *mind*, as to affect, and to amend the *heart*; not so much to make shining characters in this world, as to prepare for a blissful eternity; not so much to raise those who are taught to a high standing in society, as to bring them into a state of reconciliation to God.

To accomplish this purpose God has given his holy truth as the instrument of sanctification. His "word" he makes "quick and powerful, sharper than a two-edged sword." It is "the sword of the Spirit," on which all who are called to teach in religion are to depend as the instrument of conviction and conversion. "Our weapons," says an Apostle, "are not carnal, but spiritual;" and such weapons are "mighty to the pulling down of strong holds." Yet, to the eye

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of natural reason, such means seem too weak to fix the attention of children, and to interest them in the study of the Scriptures. Should we endeavour to impress on them their duty to study the Scripture, and to give a spiritual obedience to its precepts, from a love to God, and a love to his truth, reason would say, that as this is a principle of which they are entirely ignorant, as they walk by sight and not by faith," all arguments of this nature would be of no avail. In pursuance of this reasoning, rewards of tickets, &c. are given out, and the children are excited by pride to excel their fellows, and become "the best boys in the class," or "in the school."

By thus exciting them to study ; by working upon the principle of pride, which by nature works so deeply, even in the youthful heart, and which it is the direct object of the Christian religion to eradicate, is it not defeating the very object of their religious instruction ? Should not the teacher, by a prayerful reliance on the blessing of God, bring the truths of God's word to bear upon their minds, and endeavour to impress upon them their *obligations* to use diligence in the use of the means of grace ?

Would not a diligent and prayerful use of these weapons do more good than all others ? Can a teacher look with confidence for the blessing of God upon his labours, while he is feeding and fostering a spirit which is diametrically opposite to that which it is the object of the Gospel of Christ to impart ?

The preacher of religion, who should endeavour to excite his people to a Godly life by a vain desire of excelling their neighbours, instead of urging their obligations to do all things from a sincere love to God, and a desire to glorify His name, would be despised and pitied by all who had ever felt the efficacy of divine truth on their own hearts, or had seen it in others. Would not this conduct in Sabbath School teachers, whose avowed object is to lead their children to the knowledge and "the love of the truth, that they may be saved," be equally absurd and dangerous ? It is true, much might be thus done towards correct outward deportment, but it would assuredly fall far short of reaching the heart.

Having seen such means made use of in Sabbath Schools, having serious doubts as to any lasting good effects arising from their use, and fearing the evil consequences of such a mode of instruction, I, as one less experienced in teaching than some others, would be highly gratified by a judicious answer from some one of your correspondents.

Yours, sincerely,

A SABBATH SCHOOL TEACHER.

BEST METHOD OF CONDUCTING A CLASS.

[To the Editor of the American S. S. Teacher's Magazine.]

New-York, January 24, 1824.

SIR,—In the school to which I am attached there is no defined plan for the duties of a teacher. I feel but little confidence in that I have adopted; and am desirous to avail myself of the experience of my fellow-labourers in this delightful field of duty; and would ask, through the medium of your useful Magazine, what is the best method of instructing a class of boys in reading in the Bible; the best plan to pursue for their moral and religious improvement; and, at the same time, to attach them to the school?

I am, &c.

A SUNDAY SCHOOL TEACHER.

WANT OF INSTRUCTION IN OHIO.

The Editor has seen a letter, dated the 12th of December last, written to a respectable merchant of this city, from a friend of his in Ohio, which describes, in such an affecting manner, the truly lamentable condition of the rising generation in a part of that state, that, with a view to excite some benevolent feelings in its behalf he inserts the following extracts, in the language of the writer; and is authorized to give a farther description to any benevolent inquirer:

“ Before I was taken ill I had commenced a Sabbath School in a little log cabin, just below my log house, (which is two miles below the village of W——, where we now live) with a view of instructing the small children of the district in the Scriptures, and at the same time of drawing them from their idle, and at times worse than idle habits on the Sabbath, as we had no preaching. I gave out information, and the children collected to the number of thirty or forty, and I felt quite elated at the idea of a profitable time. But you can easily conceive of my disappointment when but three or four Testaments, and one or two Bibles were all that could be had to read in.

“ Continuing the school about four or five weeks numbers were added ; and my embarrassment for want of books and other appendages, as Tracts, &c. increased. I then borrowed as many as I could out of the school, and we were making rapid strides, I assure you, when I, and some of my principal scholars, were taken sick, and unable to continue the school ; and the season being far advanced, it was discontinued.

“ I want Bibles, Testaments, Tracts, and other school books. We are not only destitute of these, but of a preached gospel, and have been many years. Many are here from the eastern states who feel sensibly these privations. They are unable to support a minister handsomely, and no missionaries stop here. At times we have a sermon from a transient person, and that is all. We are as sheep without a shepherd. Our Sabbaths are spent in idleness, or what is worse, roving and rambling over our fields, or perhaps, hunting or fishing, and our children are growing up in vice and idleness—could we have a godly, pious and exemplary missionary in this part of the state, for one or two years, I do think his labours would be more blessed than that of forty or fifty among the Indians or Hindoos. There are thousands of souls who, I fear, are annually lost in the state of Ohio for want of a preached gospel !

“ What a vast population of men, and oh, how few ministers of the gospel !

“ I know if we could have a preacher here one year steadily, we should find means to support him ever after.

"Will you, my dear sir, (I know you will,) use your influence in obtaining for us a few Bibles, Testaments, Tracts, or other school books, such as are used in your Sabbath Schools, for our poor destitute school? I design, if God permit, on the receipt of them, to commence our school again; and I do hope it will be the means of bringing many poor little children near the kingdom of heaven: and could you excite the sympathies of your young men's Missionary Society, (of which I was once a member,) to send a person to us who could be content with doing good, rather than gaining wealth, I am sure hundreds in my neighbourhood would flock to the standard of Christ, that now are following after false gods; becoming Deists, Atheists, &c.

EXTRACT FROM THE GOVERNOR'S SPEECH.

Extract from the Speech of His Excellency Joseph C. Yates, Governor of the State of New-York, dated Albany, 6th January, 1824.

"It is a subject of great felicitation to observe so general a sentiment prevailing in the state in favour of the dissemination of useful knowledge. The advantages afforded in the establishment of common schools have been embraced in almost every part of the state; and independent of many charitable institutions, meritorious citizens have, in many places, extended their benevolence to the children of indigent parents, by the means of *Sunday Schools*; and the adoption of these humane and truly laudable measures have induced numbers to exchange their accustomed habits of indolence and dissipation on that day for the more profitable pursuit of obtaining a common education. The prevalence of such enlightened sentiments and generous feelings will essentially contribute to secure to the public the benefit of the talents of many useful and virtuous members of society, otherwise allowed to remain in obscurity; and will have a direct tendency to afford permanent and substantial advantages to a government where the sovereignty rests altogether with the people."

The Annual Report of the superintendent of common schools, represents the progress of education in this state in the most satisfactory manner. There are now 7382 common schools, in which are taught 400,534 children; 25,861 more children were educated in 1823 than in 1822.—Within the last year 331 new school districts were formed. \$182,805 25 of public moneys were last year expended for the support of common schools; and it is estimated that in addition to this \$850,000 were appropriated in like manner, from the private funds of individuals, making more than a million of dollars! This is exclusive of public and private appropriations and benefactions for the support of colleges and academies.

These facts demonstrate the signal success which has attended the exertions made, from time to time, by the legislature to disseminate useful knowledge among every class of the community: and it must be gratifying to perceive, that some other states, animated with a like zeal for ameliorating the condition of society, are introducing and supporting among them similar institutions. The New-England states have long done this, and Connecticut in particular, it is well known, returns more to her favoured inhabitants for the purposes of education than she collects from them in taxes. The old world does not produce a parallel. England, the most enlightened part of it, (great and glorious as she is in her exertions for promoting moral and religious instruction,) had, three years ago, only 18,449 endowed and unendowed schools, in which were instructed 644,282 children; and in Scotland, the whole number of schools was, at the same time, only 3556, containing 176,303 pupils.—In Connecticut, *one sixth*; in England, *one fifteenth*; in Scotland, *one tenth* of their respective population every year attend their schools. In this state, *more than one fourth part of her entire population* is receiving instruction annually, in common schools alone. If, as has been asserted, by one of the greatest literary ornaments the world ever produced, *knowledge is power*, who can set bounds to the liberal and enlightened projects for the public good, which may be produced by these intellectual resources, and the moral energies of the people of this new world,

PALESTINE MISSION.

Extract of a letter from the Rev. Pliny Fisk, American Missionary at Jerusalem, to Dr. Porter of Andover, dated 28th April, 1823.

"I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary; my little room has but one small window, and this opens towards Mount Olivet. I have walked around Zion; I have walked over Calvary; I have passed through the valley of Hinnom; drank of the waters of Siloam; crossed the brook Kedron; and have been in the garden of Gethsemane. The next day after my arrival I made my first visit to the tomb of our Lord. The church [built over it] was full of people; but though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb; thought of the death and resurrection of our Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely: it was for us he bled and died. Shall we not then live to him? He died to save us from sin: shall we not then avoid sin in all its forms? He died to save us: can we then be unwilling to make efforts, and endure privations to save *others*? We have sold and distributed about seventy Testaments and Psalters, and more than three hundred Tracts; and brother Wolff is engaged day and night in preaching to the Jews, and disputing with their Rabbins. We are surrounded by dangers, and tremble at every step; yet the Lord our Redeemer protects us, and, I *hope*, will protect us."

Description of Jerusalem.

From Dr. Edward D. Clarke, [a late traveller.]

"Instead of a wretched and ruined town by some described, as the desolated remnant of Jerusalem, we beheld, on our approach to the city, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces,

churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour.

"As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills whereby it is surrounded,* give to the city itself an appearance of elevation inferior to that which it really possesses."

Dr. Clarke, in describing the sepulchres of that country, says, "They are excavations made in the heart of solid rocks. They exhibit a series of subterranean chambers, hewn with marvellous art, each containing one or many repositories for the dead, like cisterns, carved in the rock, upon the sides of those chambers. The doors are so low that to look into any one of them it is necessary to stoop, and in some instances to creep on our hands and knees. These doors are grooved for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature were indisputably the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ."

These sepulchres are stationed in the midst of gardens. Dr. Clarke descended into one of them, which he thinks was probably the identical tomb of Jesus Christ. It is now [1806] to be seen in the place of the crucifixion, which was a public cemetery, [*the place of a skull*,] called in the Hebrew Golgotha, without the city, and very near to one of its gates.

"The large stone that once closed its mouth had been, perhaps for ages, rolled away. Stooping down to look into it, we observed within a fair sepulchre, containing a repository upon one side only for a single body, whereas in most of the others there were two, and in many of them more than two. As we viewed this sepulchre, and read upon the spot the description given of Mary Magdalene, and the disciples coming in the morning. [John 20.] it was impossible to divest our minds of the probability that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending

* As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever. Ps. 125.



John sends his Disciples to Christ. P. de Cortona.



The Parable of the Sower. Rombertg.

from the gate of the city, the disciples strove together, [John 20.] when 'John did outrun Peter, and came first to the sepulchre.' They are individually described as *stooping down* to look into it; and they express their doubts as to the possibility of removing so huge a stone, that when once fixed and sealed it might have baffled every human effort."

This is a striking illustration of the truth, simplicity, and beauty of the Holy Scriptures.

NOTES ON THE SCRIPTURES.

Matthew, 13. 1.

The same day* went JESUS out of the house,† and sat by the sea-side:‡ and great multitudes were gathered together unto him so that he went into a ship|| and sat; and the whole multitude stood upon the shore. And he spake many things unto them in parables,¶ saying, Behold a sower went forth to sow; ** and when he sowed, some seeds fell by the way side,†† and the fowls came and devoured them up: some fell upon stony places,‡‡ where they had not much earth; and forthwith they sprung up, be-

* Our Lord scarcely ever appears to take any rest.

† This was the house of Peter, with whom our Lord lodged when in Capernaum.

‡ The sea of Galilee; on the borders of which the city of Capernaum was situated.

|| It may be read "the vessel or boat." Probably a particular vessel belonging to some of the fishermen was kept for Christ and his Apostles. See ch. 4. 22. and John. 21. 23.

¶ A parable means a comparison or similitude, in which one thing is compared with another: spiritual things with natural.

** Under the parable of the sower our Lord intimates, 1. That of all the multitudes attending his ministry few would bring forth fruit to perfection; and 2. That this would be a general case in preaching the Gospel among men.

†† The hard beaten path where no plough had broken up the ground.

‡‡ Where there was a thin surface of earth, and a rock at the bottom.

cause they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away : And some fell among thorns,* and the thorns sprung up and choaked them ; But other fell into good ground, and brought fruit, some a hundred fold—some sixty fold—some thirty fold.†. Who hath ears to hear, let him hear.‡

Mark 4—35.

And the same day when the even was come he saith unto them, let us pass over unto the other side : and when they had sent away the multitude they §took him even as he was in the ship : And there were also with him other little ships : and there arose a great storm of wind, and the waves beat into the ship so that it was now full ; and he was in the hinder part of the ship asleep on a pillow : and they awoke him, and said unto him, Master carest thou not that we perish ? And he arose, and rebuked the wind,|| and said unto the Sea, Peace, be still—and the wind ceased, and there was a great calm :¶ And he said

* Where the earth was ploughed up ; but the brambles and weeds had not been cleared away.

† According to their different situations, circumstances, and mental capacity.

‡ Those who would hear effectually must hear attentively. In the very beautiful explanation given by our Lord of this parable, from the 18th to the 23d verse, it appears that *carelessness*, *inattention*, and *worldly mindedness* are three great causes of unfruitfulness. See the same parable related by Mark, ch. 4., and Luke, ch. 8.

§ The disciples. He was now in the boat which usually waited on him ; and out of which he was teaching the people. There were several other boats attending ; but they did not wait to provide any accommodations for the passage across the lake.

|| The agitation of the sea was the effect of the wind : The effect ceased when the cause was removed. Joshua did not say to the earth, earth stand thou still, because the earth is not the cause of its own motion ; but sun stand thou still ; or restrain thy influence ; which influence is the proper cause of the revolution of the planets. Both Christ and Joshua spoke with the strictest philosophical precision.

¶ One word of Christ can change the face of nature, and restore calm and peace to the troubled soul. See the same event related by Matthew, ch. 8. and Luke, ch. 8.

CLARKE.

unto them Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another—What manner of man is this, that even the wind, and the sea obey him?

IGNORANCE OF THE TURKISH GOVERNMENT.

The public attention being so deeply and laudably excited on behalf of ancient Greece, it may amuse some of our readers to see an extract from the travels of Dr. EDW'D D. CLARKE, a man of great literary rank in England, who in 1806 visited Constantinople. It shows the extreme ignorance of the barbarians who have so long tyrannized over the inhabitants of that venerable seat of learning, as well as over the country honored by the presence and abode of the Saviour of the world: from which tyranny, it is our prayer and our hope that those countries (so dear to religion and science) may soon be released.

“The arrival of an American frigate, for the first time at Constantinople, caused considerable sensation; not only among the Turks, but also throughout the whole diplomatic corps stationed at Pera. This ship commanded by Capt. Bainbridge, came from Algiers, with a letter and presents from the Dey to the Sultan, and Capudan Pacha. The presents consisted of tigers, and other animals, sent with a view to conciliate the Turkish government, whom the Dey had offended. When she came to an anchor, and a message went to the Porte that an American frigate was in the harbour, the Turks were altogether unable to comprehend *where the country was situated*, whose flag they were to salute. A great deal of time was therefore lost in settling this important point, and in considering how to receive the stranger. In the mean time we went on board to visit the captain, and were sitting with him in his cabin, when a messenger came *from the Turkish government*, to ask whether America were not otherwise called the New World; and being answered in the affirmative, assured the captain that he was welcome, and would be treated with the utmost cordiality

and respect. The messengers from the Dey were then ordered on board the Capudan Pacha's ship, who receiving the letter from their sovereign with great rage, first spat, and then stamped upon it, telling them to go back to their master, and inform him, that he would be served after the same manner whenever the Turkish Admiral met him."

REPORTS TO THE SUNDAY SCHOOL ASSOCIATION.

The Editor has been favoured with the perusal of four interesting Reports, made by the pious and benevolent instructors of four of the Sunday Schools in this city, to the Sunday School Association of the church to which they belong. The first report states the pleasing fact of an increase in the number of learners; but adds that there is a deficiency in the number of teachers! The mode of management in this school is thus represented: The hours of instruction are from nine to a quarter past ten, A. M., and from half past one till church time, P. M. The exercises are commenced in the morning by reading and prayer; and closed by singing: in the afternoon opened by reading and singing, and closed by prayer: the order of lessons is necessarily varied in the different classes. From fifteen to twenty minutes are set apart in the afternoon exclusively for religious instruction. The School is regularly visited by committees appointed by the general society; and rewards are given for improvements in Scripture knowledge. Meetings are held monthly for the transaction of business; when plans for the increase or better management of the school are brought forward and discussed: and the great utility of this part of the arrangement is highly spoken of. The labours of the committee for visiting absentees are commended; and the school derives great benefit from the use of a library instituted by the congregation; the desire of obtaining books operating as a stimulant to exertion and study.

In the course of this report, however, there is a fact stated, which cannot be read without pain. "During the Spring of 1823, the actual number of attendants was small, although

the register number was large ; a careful revision was made and all useless members were struck off : since that time sixty-five have been received ; of which number, by the regulation of the school, (which provides for a regular attendance of one month before attaining the privilege of scholarship,) only twenty-four have been added to the register ! All the others have either removed, or have become refractory and unwilling to attend ; and of these, twenty two were from ——* of whom, *not one* now remains. although the members have been faithful and vigilant in their endeavours to obtain their attendance. We have now, on account of the discouragement arising from the degraded and vicious state of this den of iniquity, *abandoned it in despair*. We cannot however but hope that others, more able, will either unite with us in another attempt, or themselves make an essay of reform ; for we do not believe there can be a field where exertions are more needed." On this part of the report the editor would observe that he cordially unites in the benevolent wish that renewed exertions may be made to reclaim the wanderers referred to. Our blessed Master came into this world, "not to call the righteous, but sinners to repentance," and we know that those who are most sick have the greatest need of a physician. The simple fact of their being permitted to continue in life by Him "in whose hands are the issues of life and death" shows that He has not yet abandoned them ; and they must never be abandoned by us while there is life or hope. One of the most benevolent of mankind, who was an ornament to this country, illustrates so well the duty of bearing with the sins and follies of our fellow creatures, and showing them kindness in return, that the editor hopes to be excused for inserting it :

"AND it came to pass after these things that Abraham sat in the door of his tent about the going down of the sun. And behold a man bent with age, coming from the wilderness, leaning on a staff. And Abraham arose, and met him, and said unto him, turn in, I pray thee, and wash thy feet, and tarry all night ; and thou shalt arise early in the morning, and go on thy way.

*A street or lane in the heart of the city

So he turned and went into the tent. And Abraham baked unleavened bread, and they did eat : And when Abraham saw that the man blessed not God, he said unto him, wherefore dost thou not worship the most high God, Creator of Heaven and Earth ? And the man answered and said, I do not worship thy God, neither do I call upon his name ; but I have made to myself a God, which abideth always in my house. And Abraham's anger was kindled against the man ; and he arose and fell upon him, and drove him forth with blows into the wilderness. And God called unto Abraham, saying, Abraham ! where is the stranger ? And Abraham answered, and said, Lord he would not worship thee, neither would he call upon thy name ; therefore have I driven him out into the wilderness. And the Lord said, *Have I borne with him these one hundred and ninety and eight years, and nourished him and clothed him, notwithstanding his rebellion against me ; and couldst not thou, (who art thyself a sinner,) bear with him one night ?* And Abraham said, let not the anger of my Lord wax hot against his servant : lo I have sinned ; forgive me, I pray thee. And Abraham arose, and went forth into the wilderness, and diligently sought for the man and found him, and returned with him to the tent ; and when he had entreated him kindly he sent him away on the morrow with gifts."

FRANKLIN.

The Report of another of these schools states, that this school was organized about two years and an half ago, and then had fifteen or sixteen teachers and visiters, now reduced to six or eight ; and that for the last six months it has suffered much for want of visiters of absentees and their parents. Present number forty—average number who attend twenty-five. It states, too, the interesting fact, that since the formation of the school three of the teachers have made a public profession of religion. The course of exercises adopted by this school is : First a chapter is read by the superintendent, who makes suitable remarks ; then a prayer is offered by one of the teachers ; then each of the teachers takes charge of his class, and hears the Scripture which the scholars have learnt recited ; then those who can read in the Bible are directed to read select portions,

which are explained by a teacher : sometimes a few minutes are spent in spelling and defining words ; and then the school closes with singing a few verses of Sunday School hymns. Three Bibles and eight Testaments have been distributed as rewards.

There is an orphan scholar belonging to this school who will ever have occasion to bless God for the institution of Sunday Schools, as the means of escaping from the wretchedness into which he had fallen, by losing both parents, being deserted by all his kindred, and left in the hut of a poor aged son of Africa, at *three* years of age. This poor child, who, when received into the school knew not a letter of the alphabet, has now not only learnt to read, but has committed to memory sixty chapters of the New Testament ! besides hymns, catechisms, &c. The establishment of a library for the scholars is attended with the happiest effects ; and the visiter remarks that he is kindly received by parents whenever he calls to inquire for absentees.

The Report of another of these Schools states, that the number of scholars is sixty ; all of whom attend occasionally, and thirty-five regularly : their conduct is satisfactory. The establishment of a library, and the privilege of drawing books from it *as rewards only*, have had very happy effects, in stimulating the scholars to increased diligence in their studies, punctuality in their attendance, and correctness and propriety in their conduct. Two of the adults have recently been made the hopeful subjects of regenerating grace, and publicly professed themselves to be on the Lord's side ; and one coloured woman appears to be deeply convinced of her ruined and sinful condition, and is anxiously inquiring—"What must I do to be saved ?"

The Report of another of these Schools states the very cheering fact, that since the organization of the school, between two and three years ago, eight of the teachers have made a public profession of their faith in Christ, and become members of his visible church ! that two of the scholars have become

hopeful converts to the truth ; and that great solemnity appears to pervade the minds of others. An interesting circumstance, relating to a little girl of 11 years of age, is detailed in this report, which we will briefly notice. Her mother, (who is a servant in a family in this city.) is both ignorant and unconcerned. About two months ago this child, having attended a prayer meeting of teachers and scholars, called on her mother, and was observed by a pious lady of the house reading her Bible to her, and anxiously attempting to explain what she had heard at the meeting : she then repeated the first lines of the hymns that were sung, and gave her mother a correct statement of the exercises of the evening. The lady afterwards saw the child alone, when she expressed great concern for the soul of her parent, and, having her eyes filled with tears, said she prayed to God that he would take away her stony heart, and give her a good one.

The two last reports are from the ladies, who still continue to take their share, and more than their share, in the active duties of religion in this great city ; and who when once they have discovered the vanities of the world, and the place where *true happiness* is to be found, are generally the most devoted servants of the Saviour, and the most active instruments in the extension of his kingdom. The editor regrets he has not room to transcribe into his pages the warm-hearted effusions of piety and benevolence which the reports contain.

NOTICES OF PUBLICATIONS.

THE IMPORTANCE of educating the INFANT CHILDREN of the poor. Three hundred children from eighteen months to seven years of age. may be managed by one master and mistress ; containing also an account of the Spitalfields Infant School, by Samuel Wilderspin, master of the said school—London, 1823.

OBSERVATIONS relative to INFANT SCHOOLS, designed to point out their usefulness to the children of the poor, to their parents, and to society at large ; calculated to assist those who may benevolently incline to establish such schools. By Thomas Pole,

M. D. author of the History, &c. of Adult Schools. Bristol, England, 1823.

These are two valuable publications, well worthy the attention of those who feel an interest in the happiness of the rising generation.

There have been in England for many years past, a great number of *preparatory schools* for the care and education of *very young children*, accessible only to those who could afford to send their children to them, and they have been found useful and advantageous: They are generally under the management of well educated females, and the plans of some of them, well known to the writer of this article, are excellent. A few years ago Mr. Brougham, (a well-known member of the British Parliament,) in conjunction with some benevolent friends, instituted the first *Infant School for the Poor* at Brewer's Green, Westminster: And now they are increasing and well supported throughout Great Britain.

Spitalfields Infant School, in the midst of the most populous part of London, is under the care of Mr. and Mrs. Wilderspin. It presents a delightful scene to the benevolent eye: Monitors of five years old, and learners of two years old may be seen there receiving and imparting instruction, and forming habits of usefulness in the midst of happiness and order. A little child of six years old may be seen pitching a tune for others to sing: while some are playing round an apple tree, and singing verses containing the most important truths and morals; others playing with hoops, &c. and all happy. The school is opened at half past eight in the morning, and continued till five in the afternoon; some of the scholars bringing their dinner with them. They are trained to a variety of exercises suitable to their age; and taught to make one another happy. They are instructed in Scripture history by means of pictures; and truth, honesty, and order, are inculcated by all the means possible. A great majority of the eldest class go to the Sunday schools; are better prepared for instruction there, and give less trouble to the teachers than any others; besides which the change appears to be very agreeable and interesting to them.

Dr. Pole's plan of instruction differs in some respects from Mr. Wilderspin's : and the editor hopes for a future opportunity of pointing out their comparative merits.

POETICAL MISCELLANY, being a collection of short Poems, peculiarly adapted to impress on the youthful mind the most exalted sentiments of morality, religion and virtue. By a Friend to Youth. New-York. Published and sold by D. A. Borrenstein, 280 Broadway. 1824. Price 50 cents ; or 50 per cent. less to Sunday Schools taking a quantity.

This is a valuable little book : it contains the most judicious selections we have seen in so small a size, from the best poetry in our language. under the following heads :—Praise and Adoration—Prayers—Hymns—Odes—Descriptive pieces—Pathetic pieces—Time—Reflections—Promiscuous pieces—and Religious Poems. The classical stores of Addison, Johnson, Doddridge, Hawkesworth, Bishop Horne, Cotton. Cowper, Collins, Campbell, Mrs. Steele, Mrs. Carter, and other celebrated persons, have contributed to enrich this little volume ; besides which there are several anonymous pieces of considerable merit.

We must add, that this Miscellany is well printed, and neatly finished in all respects ; and we should consider it a valuable poetic present to a young person.

The eighth Annual Meeting of the Auxiliary New-York Bible and Common Prayer Book Society was held in St. Paul's Chapel, on Monday, January 26th, 1824, at 7 o'clock, P. M. ; William E. Dunscomb, Esq. senior Vice President, in the Chair, and Charles Keeler, Secretary.

The Eighth Annual Report of the Board of Managers was read by Mr. Floyd Smith ; whereupon, the following resolution, offered by the Rev. Benjamin T. Onderdonk ; was unanimously adopted :—

Resolved, That the Society accept, with high approbation, the Report of the Board of Managers, which contains a gratifying exhibition of the improved condition of the institution, and of the motives that should animate its members and friends to continue to it their patronage and influence.

On Motion of the Rev. Jonathan M. Wainwright, D. D. resolved, that the Society present to the Board of Managers their cordial thanks, for the prudence, zeal, and perseverance, with

which they have discharged their duties ; and unite with them in imploring for the institution the continuance of the blessings of a gracious Providence.

On motion of the Rev. Henry J. Feltus, D. D. resolved, that the Society feel more and more deeply impressed with the importance of the objects for which they have been associated ; and they will, under the Divine blessing, continue to prosecute them with unabating diligence.

On motion, resolved, that the report just read, and the proceedings of this Meeting, be published under the direction of the Board of Managers.

The Society then proceeded to the election of a Board of Managers for the ensuing year, when the following gentlemen were declared to be duly elected, viz.

William E. Dunscomb, *President*. J. Smyth Rogers, M. D. *1st Vice President*. John Watts, Jr. M. D. *2d Vice President*. John J. Lambert, *3d Vice President*. Charles W. Sanford, *Corresponding Secretary*. Charles Keeler, *Recording Secretary*. Floyd Smith, *Treasurer*. Thomas N. Stanford, *Agent*. And 18 Managers.

POETRY.

STANZAS OCCASIONED BY EXPELLING A REFRACTORY SCHOLAR
FROM A SUNDAY SCHOOL.

He's gone ! and see what scornful looks
Attend his haughty, hasty strides ;
See how indignantly he brooks
My parting words—which he derides !

Long his bad conduct I endur'd ;
Rebuk'd, advis'd, forgave, caress'd ;
'Till his example had secur'd
The imitation of the rest.

Then whence this sickness of my heart ;
These tremors that my frame infect ?
Why do confus'd reflections start,
As if the deed was rash ?—reflect—

He was but young : he had not ey'd
Full fifteen times the Sun's career ;
And now is cast on life's rough tide,
'Midst rocks of vice his course to steer !

Oh, haste before his madden'd soul
Spurs him to deeds of blackest hue ;
Oh, bring him back ; his steps controul ;
He yet may live to pray for you.

Detect his haunts, intreat, demand
His swift return from errors wild ;

Hold out to him a friendly hand—
 Invite to happiness the child.

Then should thy anxious wishes fail ;
 And he still rush to ruin's goal ;
 This thought will not thy peace assail,
 Nor this reflection rack thy soul.

"Oh had this youth possess'd some feeling friend ;
 To calm his passions, and his steps to guide ;
 A shameful death would not have mark'd his end ;
 He might have liv'd to God ; in God have died."

THE HAPPY MAN.

He is the happy man, whose life, e'en now
 Shows somewhat of that happier life to come :
 Who, doom'd to an obscure, but tranquil state,
 Is pleas'd with it ; and were he free to choose
 Would make his *fate* his *choice* ; whom *peace* (the fruit
 Of virtue) and whom *virtue*, (fruit of *faith*)
 Prepare for happiness ;—bespeak him one
 Content indeed to sojourn, while he *must*,
 Below the skies ; but having *there* his home.
 The world o'erlooks *him* in her busy search
 Of objects more illustrious in her view ;
 And, occupied as earnestly as she,
 Though more sublimely,—he o'erlooks the world.
 She scorns his pleasures ; for *she knows them not* :
 He seeks not her's ; for he has prov'd them *vain*.

COWPER.

TRUE HAPPINESS.

True happiness is not the growth of earth ;
 The toil is fruitless if you seek it here :
 'Tis an exotic of *celestial* birth,
 And never blooms but in celestial air.

Sweet plant of paradise ! the seed is sown,
 And only sown in minds of heavenly mould ;
 It rises slow, and buds ; but ne'er was known
 To blossom *here*—the climate is too cold.

EPITAPH ON AN INFANT.

Ere sin could blight, or sorrow fade,
 Death came, with trembling care ;
 The opening bud to Heav'n convey'd,
 And bade it blossom there.